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to "Christian science" and theosophy. He is evidently one of those persons, very numerous in our time, who are dissatisfied with the systems of thought that have come down to us from former times, but who have not the power to work out a better system for themselves. He has skimmed the surface of many philosophies without settling on any one of them. The author of whom he seems most fond is Emerson, and he tells us that "to a lover of Emerson one need only say that the New Thought is an application of Emersonian philosophy to daily life and the problems of health and disease" (p. 26). Mr. Dresser has evidently had to pass through a period of struggle in order to attain such intellectual liberty as he now possesses, for he is perpetually harping on the theme that freedom is the goal of endeavor; and "that we may become free," he says, "it is well again and again to question every belief, every relation in life, asking if it still be worthy of acceptance" (p. 4). I should say, on the contrary, that so long as we are continually questioning all our beliefs, and every institution of life, we are not free at all in any sense that is worthy of a rational being.

JAMES B. PETERSON.

Die Entwicklung der Philosophie. Von F. VOLKMANN. Berlin, Fritz Rühle, 1899.—pp. 31.

In spite of Kant's *Prolegomena to every future Metaphysic* the development of philosophy in the last hundred years has shown lack of plan and much confusion. The brief essay before us endeavors to show that this is due to the Kantian system itself. By his radical distinction of phenomena and things-in-themselves Kant has thrown a distrust upon reason fatal to philosophy. The ground of this lies in his making philosophy dependent upon mathematics, and in the resultant application of the mathematical notions of zero and infinity to space, time, and reality in general. Two constituents may be discovered in experience, 'content' and 'connection.' The former gives the material for that which we call physics, the latter for that which we call metaphysics. It is the exclusive work of philosophy to determine man's spiritual connection with the world in which he lives. Duties arise when man, as a being endowed with reason, comes into connection with other beings. The peculiar character of reason consists in setting before itself a highest good which is always about to be, but never is reached. Other sciences without neglecting reason seek other sources of knowledge. Philosophy should construct its science on reason alone.

F. C. FRENCH.

Philosophie und Leben. Von ROBERT SCHELLWIEN. Leipzig, Alfred Janssen, 1898.—pp. 121.

"If philosophy is again to win meaning for mankind, she must come out from academic halls to the market place of life and speak to all." The aim of this essay is to set forth in untechnical language a view of the world

which may be characterized as at once idealism, ethicism and pantheism. The attempt is made, not so much to defend the view by argument, as to expound it in relation to space, time, cause, and the human spirit in its several aspects as logical, æsthetic, ethical, legal and religious. Many students of philosophy will be interested in this exposition of the author's world-view, but as an attempt to reach the popular mind with philosophical truth the essay can hardly be considered a success.

F. C. FRENCH.

The following books have also been received :

Ancient Ideals. By H. O. TAYLOR. New York, The Macmillan Company ; London, Macmillan & Co., Ltd., 1900.—pp. vii, 430.

The Conception of Immortality. By JOSIAH ROYCE. (Ingersoll lecturer for 1899.) Boston and New York, Houghton, Mifflin & Company ; Cambridge, The Riverside Press, 1900.—pp. 91.

Memory. By F. W. COLEGROVE. New York, Henry Holt & Company, 1900.—pp. xi, 369.

Joseph Glanvill. By F. GREENSLET. New York, The Columbia University Press, The Macmillan Company, agents, 1900.—pp. viii, 235.

The Distribution of Wealth. By J. B. CLARK. New York, The Macmillan Company ; London, Macmillan & Co., Ltd., 1899.—pp. xxviii, 445.

World Politics. By PAUL S. REINSCH. New York, The Macmillan Company ; London, Macmillan & Co., Ltd., 1900.—pp. xviii, 366.

The Gospel According to Darwin. By W. HUTCHINSON. Chicago, The Open Court Pub. Co.; for sale by Kegan Paul, Trench, Trübner & Co., Ltd., London, 1900.—pp. 241.

Imitation in Education. By J. N. DEAHL. Columbia University Contributions to Philosophy, etc.; New York, The Macmillan Company ; Berlin, Mayer and Müller, 1900.—pp. 103.

The Historical Development of School Readers and of Methods of Teaching Reading. By R. R. REEDER. Columbia University Contributions to Philosophy, etc.; New York, The Macmillan Company ; Berlin, Mayer and Müller, 1900.—pp. 92.

Die Analyse der Empfindung. Von E. MACH. Jena, Gustav Fischer, 1900.—pp. 244.

Das soziale und sittliche Leben erklärt durch die seelische Entwicklung. Von J. MARK BALDWIN ; übersetzt von R. RUEDEMANN. Leipzig, J. A. Barth, 1900.—pp. xv, 466.

Das Grundgesetz alles neuro-psychischen Lebens. Von J. PIKLER. Leipzig, J. A. Barth, 1900.—pp. xvi, 254.

Ueber die Anlage zur Mathematik. Von P. J. MÖBIUS. Leipzig, J. A. Barth, 1900.—pp. vii, 333.